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In This Issue: Grand Masters Decisions—What Is Their Status?

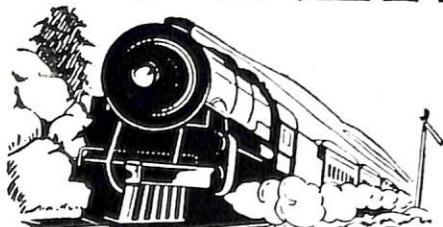
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THE LAMBSKIN

Masonic badge of lambskin, simple, fair
What lessons to the wearer dost thou teach!
No earthly order can with thee compare;
No loyal symbol to thy height can reach.

The badge of Innocence, and Friendship's bond,
No decoration thee can e'er excel
The sign of brotherly affection fond,
Exhorting us in unity to dwell.

The Golden Fleece, which Jason fought to win,
The Roman Eagle, sign of human might,
Less honourable are than badge of skin,
Purity's emblem of unsullied white.

The operative Mason, at his toil,
His apron round his body ever ties,
Lest he in hours of industry should soil
His garments with the various tools he plies.

The speculative Mason wields no tool
To make the rugged stone for temple meet;
He toils to make, by strict Masonic rule,
The house of noble character complete.

Ignoble things that would his honour strain,
He shuns, and cleaves unto the truly just;
Protects, with zeal that never seems to wane,
His spirit's robes from earth's defiling dust.

The Shrine of Solomon can never know
Society's curse—a hollow, base pretense,
For brethren to that shrine must ever go
Clad in the lambskin badge of Innocence.

No root of bitterness can ever spring
Within the heart of one so fitly clad;
None to the shrine can cruel envy bring,
To render the harmonious circle sad.

O! badge of Innocence, and Friendship's bond!
In spirit would I wear thee day by day;
To thy high teaching would my heart respond,
Till all my working-tools are locked away.

**NEW ENGLAND
MASONIC CRAFTSMAN**
ALFRED HAMPDEN MOORHOUSE, *Editor*
MEMBER MASONIC PRESS ASSOCIATION

VOL. 28 APRIL, 1933 No. 8

THE GREAT LIGHT The Bible, "rule and guide of our faith," still continues to be "the best seller," notwithstanding reports current in certain circles that the world has outlived the doctrines it contains, and the obvious attempt on the part of certain other doctrinaires, notably the Soviet Republics, to substitute for it atheistic or materialistic alternatives.

There is evidence indeed that the Bible grows in popularity as the years pass, if the increased demand for it is to be taken as a criterion. Certainly more of them are annually printed than any other book.

The reasons for this are not far to seek; only the ignorant will seek to gainsay their merit. Within the covers of the Great Light of Freemasonry lies a wealth of history and romance in poetry and prose unequalled anywhere, in words classically beautiful beyond all others.

The fact that the world's greatest thinkers and leaders have been its most ardent students and admirers ought to satisfy reasonable minds that within the Bible Truth dwells in unparalleled degree.

THE CRAFTSMAN is pleased to have been the medium through which many beautiful copies of this "book of all books" has reached the hands of Masons. Through our offer to supply a specially printed and beautifully bound Craftsman Bible at a nominal price with each subscription to this magazine, we have been the means of supplying many men and some women with a source of inspiration which will be increasingly valuable to them as it is read through the years. We have, frankly, been somewhat surprised at the size of the demand.

Truly in these days of darkness when the spirit of man is depressed by the weight of events almost beyond its powers of resistance, it is satisfying to know that people are turning their thoughts away from temporal things and with the Great Light shining before them, are securing to themselves consolation and comfort not otherwise attainable.

In the light of the records within the compass of the Great Light in Freemasonry many of the worries and perplexities of today seem pitifully small. Parallels to present problems are found therein, interspersed with joyous reactions brought about by the spirit of nations to whom the source of Divine Truth was of more consequence than material things.

To the student of history as to all men whose vision is not restricted in its perspective by present events, hope and consolation will be found by a perusal of its pages and in the application of the truths contained within the Great Light.

PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS
Alfred H. Moorhouse, Editor and Publisher.

[April, 1933]

GERMAN JEWRY Dispatches from Germany transmitted through the generally reliable Associated Press, indicate a drastic step toward the suppression of Jewish membership in Freemasonry in that country.

Newspaper reports not infrequently are fragmentary and sometimes unreliable, but in view of the intensity of the feeling which has been manifested by the Nazi government, new to its power and overwhelmingly oppressive in the exercise of its functions, it would be singular indeed if that important element in the fraternity represented by many men of Jewish faith failed to feel the force of Nazi persecution.

Much may be discounted as to the national character of the drastic action of one German grand lodge in "barring Jews from Freemasonry." Yet in whatever degree the members in the fraternity of the Jewish race have been prevented from exercising their inalienable right to affiliate with Freemasonry and work with it, no case can be found for any authority in attempting to suppress it. Their act in doing so will be unsupported if not actually condemned by the whole body of Freemasons throughout the world.

Hysterical or hasty action on the part of even one of the nine grand lodges existing in Germany does not by any means represent the whole feeling of the Craft in that country, and time will doubtless temper the enmity which prompted the excess.

The Grand Lodge of the Three Globes, which is the title of the offending German body, is recognized by many grand lodges throughout the world, but not by the Grand Lodge of Massachusetts. Hence, it is doubtful if any protest will be made from here. That the Craft hereabouts is universally shocked by the un-Masonic action goes without saying, for many of our members here are of the Jewish faith, have faithfully lived up to and practised the best precepts of the fraternity, and have won the high esteem of their brethren.

Repercussions will inevitably follow the drastic act of the German Grand Lodge, and unless there will be a tempering of the conditions at present prevailing, the anathema of all good Masons will be directed against German Freemasonry; Germany will suffer an irremediable loss of prestige.

Meanwhile, pending further reports of an authoritative nature, our membership will be well advised not to retaliate by ill advised or sanguinary action, but to be guided by the policy of Grand Lodge which may be depended upon to take such sane steps as may be necessary to inform the world of its abhorrence at the act of men whose judgment has been influenced

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Alfred H. Moorhouse, Editor and Publisher.

[April, 1933]

MASONIC CRAFTSMAN

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Grand Masters Decisions—What Is Their Status? A Monthly Symposium

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GRAND LODGE SHOULD BE FINAL AUTHORITY

By WM. C. RAPP
Editor Masonic Chronicler, Chicago

GRAND MASTERS, in the great majority of cases, are men of sound judgment, of long experience in Craft affairs, well versed in Masonic traditions, practices and jurisprudence, and of high standing in the affairs of the world. Exceptions there may be, now and then, but they are rare. When Grand Lodge is not in session the Grand Master is invested with supreme executive authority within his jurisdiction. It is essential that this power be bestowed upon someone, and the Grand Master is logically the proper person upon whom this responsibility should rest. With

this premise no one can find reasonable fault. To derogate from the authority of the Grand Master by giving a restraining power to executive committees or advisory councils would be foreign to the concept of Freemasonry. The only limitations placed upon the authority of the Grand Master owes obedience as the humblest member of the craft.

No set of written laws can be devised which will cover all possible contingencies, nor will the written law be interpreted exactly alike by all men; neither can all emergencies be foreseen or provided for. In these matters the Grand Master speaks with finality. While not vested with legislative authority, occasions arise when it is necessary to take initial action, and his decision in such cases becomes law for the time being.

As regards the permanency of decisions made by Grand Masters, the usual procedure is that they are effective until the next meeting of the Grand Lodge, at which time they are reviewed by the jurisprudence committee and approved or disapproved by the Grand Lodge. If not approved by Grand Lodge they are of no further force or effect. If approved they establish a precedent to be followed in the future.

This procedure, however, is not universal. In some jurisdictions the decisions and edicts of the Grand Master are not subject to the review or disapproval of the Grand Lodge. They stand as law until such time as a succeeding Grand Master, in his judgment, sees fit to make a contrary decision. There should be no criticism of this theory of procedure. If a Grand Lodge subscribes to this method of law-making, that

is its own affair, and to say that this is wrong is merely a conclusion. However, by far the greatest number of Grand Lodges reserve to themselves the right to review official acts of Grand Masters and to set upon them the stamp of approval or disapproval.

When a Grand Lodge selects a brother as Grand Master it thereby affirms its confidence in his integrity and judgment, but this cannot clothe him with infallibility. No individual possesses all the wisdom in the world. Even though the office of Grand Master may have existed prior to the formation of Grand Lodges, of which there is some doubt, it does not necessarily follow that there shall be no orderly appeal from the decisions of a grand Master or that his edicts and official acts shall not be subject to approval by the body which created him. Such at least is the view of most Grand Lodges in this country.

SERVES NO GOOD PURPOSE

By Jos. E. MORCOMBE
Editor Masonic World, San Francisco, Cal.

SHOULD Decisions of Grand Masters be Regarded as Precedents, or as Having Force of Law?" This, our question for present discussion, is of interest, and has also an eminently practical importance.

It is to be considered solely on its merits and in the light of experience. With all respect due to the eminent and sometimes distinguished brothers who have achieved to the Grand Easts of their respective jurisdictions, they are, on the whole, an over-rated lot. So long as the antique doctrine holds in Masonry that "the king can do no wrong," there is and will be a tendency on the part

of succeeding Grand Masters to inflict on a suffering and helpless Craft their errant and frequently ill-advised personal judgments, based largely on the precedents of like opinions of others who have previously held the same position.

We are never allowed to forget that Masonic rule is autocratic. Such time as the Master or Grand Master holds the gavel of authority his *ipse dixit* is final. This is satisfactory, if what he says serves to bridge any existing impasse. But it should not mean that Masons are obliged to construct the same sort of bridges at every difficult place until time shall be no more. The Grand Master, as a proper prerogative exercises the right of decision, which is of binding force during the recess of Grand Lodge. A majority of



such judgments are to meet temporary situations or are to remedy conditions affecting particular lodges. There are few occasions when a matter affecting the entire Craft of a jurisdiction is brought for such adjudication. Even when such unusual situation is presented, it would be more consonant with the spirit of Masonry that the personal conclusions of the official cease to have weight with passing of his term of office. If the matter is really worth while it will be reviewed or newly considered by Grand Lodge, and decision then reached would bear the stamp of ultimate and unquestioned authority. All else should be passed into oblivion as outdated and of but ephemeral importance.

Codes of the jurisdiction are cluttered beyond any excuse with so-called "decisions" that have to do with trivialities, and with each passing year confusion is worse confounded. It becomes necessary at times to prepare digests of opinions rendered, so that clues may be provided to lead the inquirer through a veritable maze of contradictions and hair-splitting distinctions between tweedle-dee and tweedle-dum.

Masonry has shared to the full, and to its hurt, in the national craze for legislation. The constituent lodges are bound hand and foot by the zeal and energy of fraternal law-makers, to the suppression of all initiative or exercise of real thought. It is perhaps too much to hope that the statute books of the Craft will ever be revised, with purpose of excising the unnecessary and simplifying the involved matters of law. But it should be possible to jettison much of the embalmed nonsense and drivel that appears under heading of "Grand Masters' Opinions," which make life anxious for Masters and others who would seek simplified common sense to guide their own Masonic action.

GRAND MASTERS' PRECEDENTS — ARE THEY THE LAW?

By ALFRED H. MOORHOUSE
Editor Masonic Craftsman, Boston, Mass.

AS years pass it becomes increasingly evident to thinking members that Freemasonry, while admirable in its structure and general functioning, yet lacks some things which make for a perfect cohesion

of all its entities and so put the seal of finality or authority upon frequently occurring and sometimes irritating and confusing matters of jurisdictional procedure.

It is plain that in a country like the United States of America, for instance, where forty-eight individual state jurisdictions function, to govern and set the Craft *properly* at work in a manner befitting the ancient landmarks

where so many questions must inevitably arise having particular bearing on purely local or state matters.

Decisions in cases and precedents established by the acts of Grand Lodge enunciated in the edicts of individual Grand Masters have, over varying periods of time, come to have the force of Masonic law, and in

consequence are regarded as more or less sacred as such.

It is obvious that where decisions are made affecting the acts and authority of a jurisdiction in the newer portions of this country, these cannot encompass the needs and circumstances of older jurisdictions where Freemasonry is not a new thing, and where ancient usage and established precedent have come to mean so much more than can conceivably be the case in the former.

Grand Masters are human beings—hence are not omnipotent. Their powers, which are great, are in general prescribed by Grand Lodge, a body comprising the best brains of the Craft. Yet there have been men who, occupying the Grand East, have abused the great powers of their office. It would be unjust to the Craft to have the opinions of such men incorporated into the body of Masonic law.

In the main, Grand Masters are able men, single-minded in their service to the Craft, with a real sense of their responsibilities, often gifted with great vision and in general above reproach in their Masonic conduct and judgment. These men serve for varying lengths of time in the exalted office to which they are elected by their fellows—yet they are in most cases men of large affairs outside Freemasonry. While Craft interests mean much to them and they are, with few exceptions, entirely worthy of the faith reposed in them, it is not to be expected that their judgments will always be infallible. Nor do we think these men would wish to have them so considered.

For which reason this writer believes, that while precedent, as established by the judgments of Grand Masters, is an important element in the government and guidance of the Craft as it is in the body of the civil law, there should be some permanent organization of men of integrity and probity beyond peradventure to whom matters affecting the whole body of the Craft may be referred, and whose decisions shall be binding and final; thus a system of intelligent authoritative opinion on questions of jurisprudence will be created having a direct appeal to members who, frankly, are at times confused by contradictory opinions and precedents.

It is not always advisable to ask a man his opinion lest he prove to be a hobby-rider and a bore, and this writer confesses to a hobby for a national court of Freemasonry in every country where the Fraternity functions. Indeed, we go still further in advocating an *international* supreme court of Freemasonry where matters of universal import may be translated into direct application to the interests of Masonic Light and Truth.

As the body of the civil law has been built up over the centuries by the precedents of the law merchant and his successors, so our fraternal rulings have developed in somewhat similar fashion, and while in no wise so monumental and complex in its ramifications it cannot be said to be perfect. Simplification of standards and a revision of some important matters which are at present inconsistent would materially improve Masonic status in the eyes both of the Craft and the profane.



SHOULD BE FINAL

By J. A. FETTERLY
Editor Masonic Tidings, Milwaukee

THE subject for discussion this month, having to do with the jurisprudence of the Craft, is an interesting one, inasmuch as it has to do with the power and influence of the Grand Master. It therefore interests indirectly every Master Mason.

As far as this writer knows, decisions of Grand Masters are laws and are so observed unless and until they are disapproved by Grand Lodge. That body has the last say. Such is the procedure in Wisconsin and we believe it to be quite general. In the interim—between sessions of Grand Lodge, the actions and decisions of the Grand Master are decisive and have all the force of Masonic law.

In his "Jurisdiction of Freemasonry" Mackey designates the Grand Lodge of a jurisdiction as "the supreme Masonic authority," and further states, "faithful allegiance and implicit obedience is due to it from all the lodges and Freemasons residing therein."

This, of course, includes the Grand Master who, while he is the delegated representative of Grand Lodge, is himself, as a Mason amenable to its laws. Yet it should be remembered that in some respects the Grand Master, as such, is above Grand Lodge law. He can set aside that law and issue "dispensations" for the doing of things that otherwise could not be done. He can also do some things, such as the making of a Mason "at sight" which Grand Lodge itself cannot possibly do. As Mackey states, "Grand Masters have repeatedly existed without a Grand Lodge, but never a Grand Lodge without a Grand Master." He is not elected or installed as Grand Master of the Grand Lodge, but rather as Grand Master of Masons.

The committee on Foreign Correspondence of the



Grand Lodge of New York made a pronouncement on this subject in 1854 which is generally recognized as good law today. It was there stated: "The claim that the Grand Master is the creature of the Grand Lodge is contrary to recorded history, and to every tradition on this subject that is contained in the *arcana* of Masonry."

History tells us that Grand Masters existed for hundreds of years before Grand Lodges were known. The first Grand Lodge was formed in 1717. Grand Masters had governed the Craft for at least 400 years prior to that time. In fact, the office of Grand Master may be regarded as coeval with the Institution itself, while the Grand Lodge is of comparatively modern origin. With this background, the answer to our question becomes self-evident. The decisions of the Grand Master should be final.

Of course there is the danger that poor judgment or an autocratic disposition on the part of some man occupying the position of Grand Master might jeopardize the peace and harmony of his jurisdiction. In view of the one-year terms, however, this danger is minimized and no great lasting injury is likely to be inflicted. Nor can we anticipate that any such problem can or will arise.

E D I T O R I A L

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by a situation which is the culmination of a long period of aggressive and unsound political heresies having no justification to exist in any modern state founded on the rights of humans to equal treatment under the laws of God or man.

Freemasonry has no place in the politics of any country, and German Masons who may be Jews should not be made the victims of political aggression.

The sympathy of all good Masons hereabouts will go out to our brethren across the water in their hour of trial.

The Grand Lodge of Massachusetts

1733 — 1933

What follows is necessarily limited to an outline sketch of the eventful history of two hundred years, with an attempt to bring into relief those matters which were of real historical significance.

In 1723 there came to Boston a young man of 26 named Henry Price, a member of some Lodge not now known but probably in London. He had a deep interest in Masonry and on visiting London in 1733 he obtained a Commission from Viscount Montague (or Montacute, as it is sometimes spelled), Grand Master of the Grand Lodge of England, appointing him Provincial Grand Master for New England. Back in Boston on July 30, 1733, he called together at the Bunch of Grapes Tavern the Masons known by him, read his Commission, and organized his Provincial Grand Lodge known thereafter as the St. John's Grand

Lodge. They then petitioned to be formed into a Lodge. The original petition, with the eighteen auto-graph signatures, is in the possession of the Grand Lodge. Price then and there granted the petition and formally constituted The First Lodge in Boston, now in flourishing existence under the name of Saint John's Lodge. This, as Price himself declared, was the foundation of regular and duly organized Freemasonry in America.

In 1734 Price's warrant was extended to cover "His Majesty's dominions in North America." Other Provincial Grand Master's warrants were later granted by the English Grand Masters with very little regard for possible conflicts of authority. It does not appear, however, that any actual conflicts ever arose.

Previous to 1733 there unquestionably were self-

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constituted lodges in several of the American provinces, especially in Pennsylvania, where, in 1733, Benjamin Franklin was the leading Mason. In 1730 the Duke of Norfolk, Grand Master of England, issued a commission to Daniel Coxe, as Provincial Grand Master for New York, New Jersey, and Pennsylvania. Coxe's commission was limited to two years. No evidence has yet been produced to show that he did anything under it. Until such evidence is produced we must hold, as Price held, that the lodges in Coxe's territory and elsewhere in North America were not "regular and duly constituted."

Franklin was evidently of the same opinion, as he got into communication with Price and asked that he and his associates be regularized by him. Price appointed him Provincial Grand Master for Pennsylvania and announced the appointment at a meeting of Grand Lodge held February 21, 1735.

Massachusetts Masonry immediately took on the missionary aspect which has ever since characterized it. In 1735 Price issued warrants for a Lodge in Portsmouth, N. H., and for one in Charleston, S. C. Before 1792 the Saint John's Grand Lodge, as Henry Price's body was called, had warranted forty-one lodges of which we have record. The Massachusetts grand masters worked under English Masonic law. All lodges worked under warrants from the grand master. Grand lodge had no voice in their creation and grand masters did not always report their doings, so that there are many omissions and uncertainties in the records. Ten of these lodges were in Massachusetts, including Maine. Thirty-one were outside Massachusetts. Among these were four army lodges attached to regiments operating against the French in Canada during the wars between England and France.

In 1751 a second grand lodge was set up in London, started by Irish Masons there resident. They claimed to have usages of greater antiquity than those practiced by the existing grand lodge, and called themselves "Ancients" claiming that the existing body were "Moderns" or innovators. They established relations with the Grand Lodges of Scotland and Ireland, and for more than half a century were formidable rivals of the old grand lodge. The two bodies differed on points of ritual, but the most striking difference lay in the powers given by lodge charters. The moderns confined their lodges to the entered apprentice and fellowcraft degrees. The Master Mason degree was given in an entirely separate body known as a masters' lodge. A master's lodge was formed in Boston in 1738, and, so far as Price's Grand Lodge was concerned, had a monopoly of the Master Mason degree until 1792. The Ancients conferred the three degrees from the beginning. They also held that any master Mason who had received any additional degrees could confer them under the charter of a lodge, but not in a regular lodge meeting.

By the middle of the century there were Masons in Boston who did not care to affiliate with Price's lodges. A group of them petitioned the Grand Lodge of Scotland for a charter, and received it in 1756, under the name of St. Andrew's Lodge, still in existence. This was followed in 1769 by a commission from the Grand

Master Mason of Scotland, appointing Joseph Warren Provincial Grand Master for New England and one hundred miles around the same.

On December 27, 1769, Warren opened a provincial grand lodge, known as the Massachusetts Grand Lodge, consisting of St. Andrew's and two military lodges, No. 58 on the registry of England (Ancients) and No. 322 of the registry of Ireland. The military lodges soon dropped out, but their places were taken by new lodges chartered by the new grand lodge. It is worth noting that, unlike the practice of the St. John's Grand Lodge, charters were voted by grand lodge. The Massachusetts Grand Lodge called itself Ancient. They used the Ancients' ritual, and not only conferred three degrees, but used their charters as cover for the conferring of other degrees. In August, 1769, a "Royal Arch Lodge" was held under the Charter of St. Andrew's Lodge, and conferred the Royal Arch and Knight Templar degrees. This Royal Arch Lodge was permanent, and is now in existence as St. Andrew's R. A. Chapter.

In the spring of 1770 a serious situation arose. One new lodge was constituted in Gloucester on March 2. The military lodges were withdrawn from the town after the "Boston Massacre" of March 5. On May 11 a special meeting of grand lodge was held, at which only six persons, all grand officers, were present, and no lodges were represented. A standing resolution was passed that "whenever summons's are issued for convening a grand lodge by the grand master or his direction, and the grand lodge in consequence thereof is congregated, the same is to all intents and purposes a legal grand lodge, however few in number, and as such may with the strictest propriety proceed to business." This resolution was to be of the greatest importance sixty years later.

Between 1769 and 1792 the Massachusetts Grand Lodge chartered thirty lodges. Seventeen, including one in the Province of Maine, were in Massachusetts, and thirteen, including one army lodge, were outside Massachusetts.

The Revolutionary War brought confusion to both grand lodges. The Massachusetts Grand Lodge did not meet from March 3, 1775, to December 27, 1776. After the death of Warren at Bunker Hill, Joseph Webb carried on as deputy grand master until March 8, 1777, when the lodges assembled, declared themselves an independent grand lodge, and elected Webb grand master.

From January 27, 1775, to August 4, 1787, the records of the St. John's Grand Lodge are blank, although there is ample evidence from other sources that it continued to function and as an independent grand lodge. Thomas Brown, the grand secretary, was a Tory, and went to Halifax with the British garrison when Boston was evacuated, taking with him the records, jewels, etc., of the grand lodge. After the war was over the record book was recovered, but although the records were continued in the same book no attempt was made to write up the interim proceedings.

In 1792 the two grand lodges united, changing the name to the Grand Lodge of Massachusetts, and elect-

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ing John Cutler grand master. Saint Andrew's Lodge did not join, preferring to work independently under its Scottish charter. In 1809, however, it decided to transfer its allegiance, and Massachusetts Masonry was finally permanently unified.

In 1800, Grand Master Samuel Dunn made a great contribution to Masonry by devising the district deputy grand master system.

In 1820 the Province of Maine was admitted into the Union as a State. Upon petition of the thirty-one lodges located in Maine the Grand Lodge of Massachusetts assented to the formation by them of the Grand Lodge of Maine, promptly recognized the new grand lodge, and paid over to it a thousand dollars, as a fair share of the grand lodge funds.

A short period of great prosperity followed, but days of adversity were at hand. In 1826 the disappearance of William Morgan and the charge that he had been put to death for revealing the secrets of Masonry was the occasion, but not the cause, of a real persecution of the Masonic fraternity, which extended throughout the country. The story is too long to be told here. Suffice it to say that the Grand Lodge of Massachusetts suffered with the rest, but less than some. Some grand lodges ceased to meet. Massachusetts never missed a quarterly communication, although the number of lodges represented was often pitifully small. Thanks, however, to the Resolution of 1770, the question of a quorum could never be raised. The number of lodges on the roster fell from 107 to 52, and Charles W. Moore, the great grand secretary, who served from 1834 to 1868, says that not above ten were really active.

The depth of the depression may be said to have been in 1833. The recovery was slow, and it is not until 1843 that we may call the persecution ended. Then old lodges began to recover their charters, and new lodges to be formed. A new code of grand constitutions, the basis of all subsequent grand lodge legislation, was adopted. Measures were taken to purify and improve the ritual, which had suffered greatly. An era of prosperity began.

Many of our members served in the Civil War, and not a few lost their lives. Dispensations were issued for ten army lodges, connected with as many different regiments of Massachusetts troops. As usual in similar circumstances, the war and the years immediately following brought a great increase in membership. While definite figures are not available, it is probable that our numbers more than doubled in these few years.

There followed a period of consolidation and reconstruction, the dominating figure of which was the great Grand Master William Sewall Gardner, 1869, 1870, and 1871. After Gardner came a period of steady prosperity and regular growth, which lasted until the entry of the United States into the World War. This enormously, and not altogether wholesomely, stimulated Masonic activity. Our losses in the service, although many of the members went to war, were not large, but men who were going to war, returned soldiers, flocked into and, for a few years, returned soldiers, flocked into our lodges. On August 31, 1917, we had 75,685 members in 255 lodges, and on August 31, 1923, we had 115,585 members in 308 lodges. There were no army

lodges, but M. W. Leon M. Abbott, who was grand master during the war years, 1917, 1918, and 1919, appointed a number of special military deputies who served with the army and navy.

The great increase in membership caused by the Great War threw burdens on the grand lodge, for which the organization and resources which had been built up under simpler conditions were not adequate. M. W. Dudley H. Ferrell, grand master in 1923, 1924, and 1925, began the work of reorganization, and M. W. Frank L. Simpson, who succeeded him in 1926, 1927, and 1928, carried on the work most efficiently.

The Williams and Davenport Memorial buildings were added to the Masonic Home. The home had been in operation since 1911, but there was urgent need for larger accommodations. The capital cost was met by the bequests of William H. Williams and Orlando H. Davenport, but operating costs had to be met. There was also need for a hospital to minister to the wants of our brethren and their dependents who were afflicted with chronic or incurable diseases, and for whom no adequate care could be provided in ordinary hospitals. The munificent gift of the Juniper Hall estate of R. W. Matthew J. Whittall, presented by his widow, furnished the nucleus of such a hospital. An addition fully equipped according to the best hospital standards was erected at a cost of over \$200,000. The fraternity contributed \$100,000 to the building cost and another \$100,000 to a maintenance fund. The grand lodge provided the rest of the cost and assumed the maintenance expense, an amount much in excess of the income from the fund.

Calls for assistance to the lodges in their relief work greatly increased, especially after the financial depression set in in 1929.

Our experience in and after the war showed the need of much better instructed members than were being produced by the older methods and a beginning was made on building up a Department of Education. This was developed in the next administration, that of M. W. Herbert W. Dean, by creating a state-wide system of lodges of instruction. Under the continuing care of the present grand master this has reached a point where almost all the lodges are enrolled in the lodges of instruction. This was pioneer work on the part of the Grand Lodge of Massachusetts.

Experience also showed the need of organizing and directing those mutual services which Masons owe each other and are glad to render when shown the need and the opportunity. This resulted in the organization of a Masonic Service Department with state-wide activities.

All this called for much larger resources than the grand lodge had at its disposal. Previous to this time the Grand Lodge of Massachusetts, unlike other grand lodges, had no per capita tax on its members. In 1924 the grand lodge, by a nearly unanimous vote, established grand lodge dues, to be paid by every member. This provided the necessary revenue for carrying on the work of the grand lodge. It should be emphasized that by far the greater part of this added resource goes to the relief work of the grand lodge. The small remainder is used for service and education.

The last ten years may be summarized as a period of reorganization and development. To use a mechanical metaphor, the machinery has been tightened and tuned up. The work of the district deputy grand masters has become more intensive and effective than ever before. The masters of lodges have been brought into closer touch with the grand lodge and the grand master. Their sense of responsibility has been deepened

and their zeal and efficiency have been increased. The lodges have cooperated cheerfully and with increasing effectiveness in relief work and in all the other enterprises of the grand lodge. The Grand Lodge of Massachusetts faces its third century with a spirit, an organization, and a competence to meet the problems the century will bring, better than it has possessed at any previous period in its existence.

Germany Bans Jews from "Freemasonry"

Dissolution of all free Masonic lodges in Germany and their reformation on a "purely Christian basis" was announced from Berlin, April 19, by the national grand lodge.

The word "Free Mason" will be held temporarily, as will the ritual based on the Old Testament, after which they are likely to disappear, it was decided.

Lodges will be reorganized under the name "National Christian Order of Frederick the Great." Jews will not be permitted to join the new order.

A statement said that "in deference to the times" the grand lodges had decided upon the step.

Tradition Swept Away

This sweeps away Masonic tradition almost 200 years old in Germany. The first lodge was established in Hamburg in 1737, and the second in Berlin the following year. Berlin's "Grand Mother Lodge of Three Globes" was founded by Frederick the Great.

"For 200 years the lodge has protected its Christian groundwork and denied Jews entrance to lodges (affiliated with it)," the statement said. "In order to avoid all misunderstandings the grand mother lodges has dropped the name Free Mason."

The statement continued:

Therefore, the lodge will be named the National Christian Order of Frederick the Great.

Loyalty to its old connections and to the old bonds with the Hohenzollerns shall be the duty of the new lodge.

The name Free Mason as well as the rituals based on the Old Testament, because of their faithful service and in reverence to Frederick the Great will temporarily be retained.

So that the grand mother lodge will not be confused with other non-Christian lodge formation, the grand mother lodge has ordered the reorganization.

It is believed that the number of Free Masons in Germany is about 1,000,000.

Chancellor Adolf Hitler, in his campaign some months ago, often attacked the lodge.

Melvin M. Johnson, past grand master of the Grand Lodge of Massachusetts, says:

"If this Grand Lodge (in Germany) does what the morning papers report it proposes to do, it ceases to be a Masonic lodge."

Dissolution of all free Masonic lodges in Germany and their reorganization, with all Jews barred and even with the old Testament ritual deleted, is reported as having been decreed by the Hitlerites.

"This is a violation of the fundamental Masonic doctrine of liberty of conscience, the one thing above all others except belief in God that Masons stand for," said Bro. Johnson.

"There are nine grand lodges in Germany, one a recent one. Eight have been in existence for a long time. The action to bar Jews, from what I know of the situation, has been taken by one of the grand lodges—not by all the lodges in Germany. This grand lodge is the Grand Lodge of the Three Globes. This lodge is recognized by a great many grand lodges, though it is not recognized by the grand lodge of Massachusetts.

"Today some of the grand lodges of Germany are exclusively Christian; others are almost entirely composed of Jews; others are mixed. There are about 1,000,000 Masons in Germany.

"If the German grand lodges change the ritual, they will no longer be recognized by the grand lodges of the world—they will become a distinctly local organization group with no affiliations. Such action bars them from Masonry.

"Since 1723 one of the principles of Masonry has been liberty of conscience.

"The sole dogma of Masonry is belief in God, but each Mason is free to worship God in accordance with the dictates of his own conscience. Masons neither inquire or require anything further in respect to religious belief."

The past grand master stated that in this country the German Masons would undoubtedly stick with their local lodges. He points out that while the proposed dissolution emanates from only one of the German grand lodges, it was quite possible that in accord with the national trends Jewish members would ultimately be barred from all the grand lodges of the nation, and changes made in rituals that would outlaw Masonry throughout Germany.

Fear, for instance, as commonly understood and

Fear

By HARRY E. GRANT, 32°

Fear, which now seems so predominant, has such a paralyzing effect upon our activities that it is well worth devoting a few moments to inquire whether it has *any real power or purpose* and, to the extent that it is undesirable, the way in which it may be destroyed.

That the word "fear" has different and opposite meanings will not satisfy our inquiry—we must put Fear "on the spot," find a better word to take its place where through progress it is now apparently misused, utilize the feeling, if it has a use, and eliminate it from consciousness to the extent that to do so will contribute to happiness and peace of mind.

Fear, as a premonition of impending danger, may be useful for self-destruction, but the dread or anticipation of Fear is destructive and should not be indulged.

The realization that Fear is largely fictitious and its limiting and devastating influences self-imposed does not appreciably ameliorate its untoward effects; for when Fear is dominant it prevents right action and hinders the use of powers which properly applied would enable us to cope with approaching or contemplated difficulties or dangers; and that which threatened failure be brought to a successful issue. To Fear the outcome is to *invite* failure.

In its generally accepted meaning, Fear was originally an instinct of inferiority imposed upon other forms of life to give man a sense of superiority when opposed by greater physical strength or numbers. It was a contributing means to man's dominion; but it was never intended that he should be enslaved under the thrall of this relentless though really impotent tyrant. It has another meaning which, analyzed only superficially, makes it appear akin to Love.

Abandonment to Fear impoverishes thought and depresses endeavor; and to eliminate this Fear in its myriad guises would be to eliminate much of sickness, unhappiness and suffering—a consummation devoutly to be desired. If this could be done through an opposite and stronger faith in Good—in God—the pessimism of Fear would be supplanted in thought by an optimism born of spiritual fearlessness. In this way enslaved thought may be emancipated and man be born again in the image and likeness of his Creator.

We do not wish to be deceived. Hope, without possible realization would be hallucination; but if dependence can be had upon some power that will assuredly destroy false Fear, that power should be advantaged. We dare not in this inquiry beg the question as to whether there is an assured basis upon which we can accept and act upon the advice (or is it a command) that we "Fear Not." We must inquire further!

Words of dual meaning are not infrequently confusing, and this confusion is worse confounded when we are admonished by such a word both to do and to refrain from doing its seemingly obvious intent.

Although groundless, false Fear unnerves, is inflammatory in its effect, and induces fever, disease and

accepted, is quite far from being a desirable feeling that we would wish to indulge; and yet, in another sense, Fear is, we are informed, the beginning of Wisdom.

Experience has taught us that the thing feared is to be avoided, therefore the fear of Fear—the dread, fright, terror, and apprehensiveness; the feeling of danger and of disaster that may occur through possible inability to cope with adverse conditions and circumstances and with more powerful or more numerous beings or entities; and the doubt, anxiety, abandonment, suspicion, uneasiness, and alarm which this indulged feeling engenders—which has existed since the Creation, should also be avoided.

At the dawn of Creation there was first the Fear and dread of mankind imposed upon the beasts of the field, the birds of the air, and the creeping things which crept upon the fact of the earth; and then that unfounded Fear of the Creator so mistakenly manifested by our first parents and which is, logically, the fundamental cause of the Fall of Man.

Incidentally, this original Fear was a false sense, for the mastodon and many beasts of much smaller size and strength could, if fearless, have readily turned upon and rended the first sons of men who were virtually otherwise defenseless. Many powerful beasts are still subject to mankind only because of a false sense of inferiority; and similarly humans, because of Fear, fail to cope with creatures which again are largely of their own imagination and which invariably loom much larger than they are actually; just as the man appears larger to the horse. The Fear of evil is far more potent than the evil feared.

Recall the record of the Fear and dread that fell upon the inhabitants of Palestine, the Dukes of Edom, and the mighty men of Moab, so that the Israelites, who had been a subject people for many years and were without the spirit or weapons with which to fight, were permitted to pass over to the place which God had prepared for them to dwell in. Numerical strength and human power and might were rendered impotent because of Fear.

Came a later date when David, seeing this people godless and in great Fear where no Fear was, advanced the idea of the advantage to them of a return to their former captivity. Strange that mankind is so reluctant to learn without loss and suffering, but will continually allow body and mind to be made captive. Freedom of mind is more advantageous than of body only; but both mind and body are incapacitated by Fear which prevents much of freedom and enjoyment we might have if intelligently unafraid. We refrain from doing because of false Fear as opposed to doing well when fears are seen only to reveal whatever should be avoided.

Although groundless, false Fear unnerves, is inflammatory in its effect, and induces fever, disease and

death; but when that which destroys Fear has conceived, Fear and its manifestations subside and there remains only an abiding conviction of the omnipresence of God—of Good. It is, therefore well to remember when assailed by fearful imaginations, that Mind is not helpless when opposed by false concepts and forecasts. We should have Faith that the "government rests upon His shoulders."

There is, of course, the dual definition of the word that seems contradictory to the generally accepted meaning and which apprises us that "fear" means to look upon with awe and reverence and with a desire, through obedience to constituted authority, to avoid displeasing; but we are assuredly modern enough to understand that in this sense a synonym for Fear would be Love. The awe inspired by a California sunset or scenery, revered memories of parents, obedience to national law and authority which are but a reflex of the commandments and power of God, and the desire to avoid displeasing, all respond to and are induced by Love and not by Fear no matter how attenuated or disguised.

The antidote for the poison of a false sense of Fear is seen to be a well-founded Faith and Trust that engender Hope and ultimate in Love which, being Perfect, casts out Fear. Fill thought of this fruition of Faith and your progeny of a thousand fears will die aborning.

If we could each appreciate and accept the allness and the immanence of God we could not Fear; and in our avoidance of all that is unlike Good and our Love of the Father, evidenced by our obedience to his commandments, our Faith and Trust in His purpose in whatever concerns the circle about ourselves, we shall love one another, and in *doing* Good shall see in its real intent and meaning the "fear" which is the beginning of Wisdom. We shall also know that when the Word conceived by Wisdom commands we need not fear to perform nor be discouraged. Right accomplishments shall be your sure reward for He who giveth His

angels charge over your concerns will not fail nor forsake you.

Fear no ill, for God who is Love is All, and Love casteth out Fear under the sign of Immanuel, or, God with Us. Fear Not!

Whatever is opposed to the Power by which we live is impotent; but our Trust in that Power to emancipate our thought must be expressed in *right action*. We must reject the bad just as readily as we accept the Good. We must express the Power by which we live—and this is partially expressed in fearlessness, courage, purpose, constructive thought, the consciousness of Good, righteous judgment and love. The Mind which is God may be revealed to us through these and many other advantageous activities; but unless utilized they are impotent.

By this utilization we may come to realize, for example, that "Perfect Love casteth out Fear"; but have observed that we must first manifest that Love. How? The method, as is the means, is both simple and powerful; for *Love is Power*—the very power and presence of God. The Method? Express Love to those of your own household, material and mental, toward society, and in business. Never miss opportunities for this expression but go out of *your* way even to make them. See the Good and only the Good in everyone and in everything, and by lovingly emphasizing the Good in all we shall find its reflex action expressed through us in Poise, Courage, Friendliness, Happiness, Initiative, Power, Progress, and the many other experiences of Life in which Fear has no place.

Thus properly prepared for the journey which is Life, and exulting even in the possibility of adventurous excursions into heretofore undiscovered by-paths, you will be able to affirm with the Psalmist, "I will Fear no evil, for Thou art with me." Displace negative Fear with positive Love, for Love made perfect—experienced and expressed—casteth out Fear. "O man, greatly beloved, fear not."

Freemasonry and the Inquisition in Spain

By HENRY CHARLES LEA, LL.D.

(Continued from March issue)

Another case about the same time reveals a strange indifference, possibly attributable to hesitation in attacking a dependent of a powerful minister. A priest named Joachin Pareja presented himself, April 19, 1746, to the Toledo tribunal, and related that when, in 1742, he accompanied the Infante Felipe to Italy, he lay for some months in Antibes, where he made the acquaintance of Antonio de Rosellon, gentleman of the chamber to the Marquis of la Ensenada, who talked freely to him about Freemasonry, of which he was a member. He had but recently learned that Freemasons were an infernal sect, condemned by a papal bull, and he had made haste to denounce Rosellon. No action was taken for eighteen months, when, on October 13, 1747, the tribunal asked the Madrid inquisitors to examine Rosellon, after consulting the Suprema.

The Suprema promptly scolded it for its remissness, and ordered it to make inquiry of other tribunals; the customary interrogations were sent around with negative results, and, on January 8, 1748, the fiscal reported accordingly; there was but one witness, and therefore he recommended suspension, which was duly voted. Some twenty months passed away, when suddenly, September 7, 1751, the Suprema recurred to the matter and wrote to Toledo, demanding a report. Toledo waited for more than a month, and then, on October 16th, replied that it referred the whole affair to the Madrid tribunal, as Pareja and Rosellon were both in that city.

This probably ended the case.

Freemasonry was growing, and extending itself throughout the influential circles. In 1760 the *Gran Logia española* was organized, and independence of

London was established; in 1780 this was changed to a Grand Orient, symbolical Masonry being subordinated to the Scottish Rite. In this we are told that such men as Aranda, Campomanes, Rodriguez, Nava del Rio, Salazar y Valle, Jovellanos, the Duke of Alva, the Marquis of Valdelirias, the Count of Montijo and others were active; that the ministers of Carlos III were mostly Masons, and that to them was attributable the energetic action against Jesuitism and Ultra-montanism.

To what extent this is true, it would be impossible to speak positively, but unquestionably Masonry afforded a refuge for the modern spirit in which to develop itself against the oppressive Obscurantism of the inquisition.

A disturbing element was furnished by Cagliostro, who, in his two visits to Spain, founded the Lodge Espana, in competition with the Grand Orient. This attracted the more adventurous spirits, and grew to be revolutionary in character. It was the centre of the foolish republican conspiracy of 1796, known as the conspiracy of San Blas, from the day selected for the outbreak. Arms were collected in the lodge, but the plot was betrayed to the police; three of the leaders were condemned to death, but, at the intercession of the French ambassador, the sentence was commuted to imprisonment for life. The chiefs were deported to Laguayra, where they captured the sympathies of their guards, and were enabled to escape. In 1797 they organized a fresh conspiracy in Caracas, but it was discovered, and six of those implicated were executed.

In the troubled times that followed, the revolutionary section of Masonry naturally developed, at the expense of the conservative. There is probably truth in the assertion that the French occupation was assisted by the organization of the independent lodges under Miguel de Azanza, one of the ministers of Carlos IV, who was grand master. The ensuing war was favorable to the growth of the order. The French armies sought to establish lodges in order to popularize the "intrusive" government, while the English forces on their side did the same, and the Spanish troops were honeycombed with the *trincheras*, or intrenchments, as these military lodges were called.

With the downfall of Napoleon and liberation of the papacy, Pius VII made haste to repeat the denunciation of Masonry. He issued, August 15, 1814, a decree against its infernal conventicles, subversive of thrones and religion. He lamented that, in the disturbances of recent years, the salutary edicts of his predecessors had been forgotten, and that Masonry had spread everywhere. To their spiritual penalties he added temporal punishments—sharp corporal affliction, with heavy fines and confiscation, and he offered rewards for informers. This decree was approved by Fernando VII, and was embodied in an edict of the Inquisition, January 2, 1815, offering a Term of Grace of fifteen days, during which penitents would be received, and after which the full rigor of the laws, secular and canonical, would be enforced. Apparently the result was inconsiderable, for on February 10th, the term was extended until Pentecost (May 14th), and inviolable secrecy was promised.

Fernando had not waited for this, but had already prohibited Masonry under the penalties attaching to crimes of the first order against the state, and in pursuance of this, on September 14, 1814, twenty-five arrests had been made for suspicion of membership.

Thus, as before, there was cumulative jurisdiction over Masonry. The time had passed for competencies between the Inquisition and the royal courts; it was too closely identified with the State to indulge in quarrels, but still there was jealous susceptibility and self-assertion. As early as 1815 this showed itself in the prosecution of Diego Dilicado, parish priest of San Jorje in Coruna, because he had reported the existence there of a lodge to the public authorities and not to the Inquisition.

Several cases, in 1817, show that when a culprit was tried and sentenced by the royal courts, the Inquisition insisted on superadding a prosecution and punishment of its own. Thus when Jean Rost, a Frenchman, was sent to the presidio of Ceuta by the chancellery of Granada, the Seville tribunal also tried him and ordered his confinement in the prison of the presidio, at the same time demanding from the chancellery the Masonic title and insignia of the prisoner and whatever else apertained to the jurisdiction of the Inquisition.

The Madrid tribunal, May 8, 1817, sentenced Albert Leclerc, a Frenchman, for Free-Masonry; he had already been tried and convicted by the royal court and a courteous note was addressed, as in other similar cases, to the Alcalde de Casa y Corte, to have him brought to the secret prison, for the performance of spiritual exercises under a confessor commissioned to instruct him in the errors of Masonry, and to absolve him from the censures incurred, after which he would be returned to the alcalde for the execution of his sentence of banishment. So, in July, 1817, the Santiago tribunal collected evidence against Manuel Llorente, sergeant of Grenadiers, and the Suprema directed that, as soon as the secular trial was finished, he was to be imprisoned again and tried by the tribunal.

For this punctiliousness there was the excuse that the papal decrees rendered Masonry an ecclesiastical crime involving excommunication, of which the temporal courts could take no cognizance. This duplication of punishment may possibly explain the extreme variation in the severity of the penalties inflicted. In 1818 the Madrid tribunal sentenced Antonio Catala, captain in the volunteer regiment of Barbastro, to a very moderate punishment, alleging as a reason his prolonged imprisonment and ill-health. The Suprema sent back the sentence for revision, when the adjuration was changed from *de levi* to *de vehementi*. Then the Suprema took the matter into its own hands and condemned him to be reduced to the ranks for four years' service in the regiment of Ceuta, which was nearly equivalent to four years of presidio. On the other hand, in 1819, the sentence was confirmed of Martin le Bernardo, which was merely to adjuration *de levi*, *absolution ad cantalam*, a month's reclusion and spiritual penances. Greater severity might surely have been shown in the case of the priest, Vicente Perdido,

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guera, commissioner of the Toledo tribunal, when, in 1817, the Madrid tribunal suggested that, in view of his notorious Free-Masonry and irregular conduct, he should be deprived of his office and insignia and of the fredo of the Inquisition. To this the Suprema assented and with this he escaped.

It casts doubt upon the reported extent of Free-Masonry that, in spite of the vigilance of the Inquisition, the number of cases was so small. From 1780 to 1815 they amount in all only to nineteen. Then, in 1816, there a sudden increase to twenty-five; in 1817 there are fourteen, in 1818 nine and 1819 seven.

Possibly there may have been others tried by the civil or military courts, which escaped inquisitorial action, but, in view of its jealous care of its jurisdiction, these cannot have been numerous.

Yet all authorities of the period agree that, under the Restoration, Masonry flourished and spread, especially in the army; that it was the efficient source of the many plots which disturbed Fernando's equanimity, and that the revolution of 1820 was its work, backed by the widespread popular discontent aroused by the oppression and inefficiency of his rule. When, in January, 1820, the movement was started by the troops destined for America, in their cantonments near Cadiz, there was a lodge in every regiment. Riego, who led

the revolt, was a Mason, and so was the Count of la Bisbal who ensured its success when, at Oceana, whither he had been sent to command the troops gathered for its suppression, he caused them to proclaim the Constitution. At Santiago, the first act of the revolutionaries was to sack the Inquisition and to liberate the Count of Montijo, Grand Master of the Masonic organizations, who lay in the secret prison.

We shall have occasion hereafter to see the ruinous part played by Free-Masonry, and its offshoot the Comuneros, during the brief constitutional epoch from 1820 to 1823. With the restoration of absolutism the Comuneros disappeared and Masons became the object of persecution far severer than that of the Inquisition. They were subjected to the Military commissions set up everywhere throughout Spain, and those who would not come forward and denounce themselves were declared, by an order of October 9, 1824, to be punishable with death and confiscation.

[The above article is reprinted by permission from Henry Charles Lea's "History of the Inquisition of Spain," published in four volumes, by the Macmillan Company; copyright, 1907, by the Macmillan Company. It is suggested that the reader who is interested in the period consult the complete work. It is considered one of the most authoritative treatments extant. Another work worthy of serious consideration is Lea's "A History of the Inquisition of the Middle Ages," three volumes. These books can be obtained through the Macy Publishing and Masonic Supply Co., 35 W. 32nd St., New York, N. Y.]

No Prejudices Here

Rustum K. R. Cama, P. A. G. R. (Eng.), P. D. G. W. (Bombay), etc., and a Masonic scholar of some distinction, writing in answer to a correspondent of the *Freemason* (London) who questioned the propriety of four V.S.O.T.S.L., representing different religious beliefs, being present in an Indian Lodge visited by R.W. Bro. Studd, President of the Board of Benevolence, has this to say:

"Indians who join Freemasonry are in the first place English-speaking; secondly, cultured; and thirdly, educated men. Perhaps your correspondent does not know that more than a hundred years ago, when a gentleman, no other than the Ambassador to the British Court of the King of Oudh, was initiated on April 14th, 1836, in Lodge 'Friendship,' No. 6, the grand master himself provided a copy of the Quran for the purpose of the obligation. Freemasonry knows no difference of race, color or religion, so long as the candidate for it believes in the three great landmarks of one God, future life, and reward or punishment according to what one thinks, believes or acts."

"The Parsis of Bombay in 1843 were first with their Zend Avasta as their V. O. T. S. L. to become Freemasons under a warrant from the Grand Lodge of Scotland, next followed the Mahomedans, also under the same constitution with the Quran as their V. O. T. S. L., and lastly came the Hindus under the Grand Lodge of England with their Bhagvatgeeta. As Bom-

bay is a cosmopolitan city, there are lodges where Parsis, Mahomedans, Hindus and Christians meet together, and it is necessary to keep all four volumes. Further, the lodges under the Scotch constitution have officers who are named Zend Avasta Bearer, Quran Bearer or Geeta Bearer. A Parsi Freemason, the Honorable Sir T. B. Nariman, is Most Worshipful Grand Master under Scotland in India, and one Parsi had been treasurer of the Grand Lodge of England.

"It is not possible for a Hindu, Mahomedan or Parsi to be sworn or obligated on the Christian Bible. In all the law courts in British India witnesses and jurors are sworn on their own respective sacred writings. How can a Masonic oath be binding on the conscience of one whose faith is of the religion in which he is born?

"Bro. Gould, in his Concise History, page 398, states that in December, 1843, there was established in Bombay a Lodge "Rising Star of Western India," No. 342 S. C., through the exertion of the famous Dr. Janes Burnes, and there were initiated in that lodge three followers of Zoroaster, two of Confucius, and four of Mohammed, but all assembled with the followers of Christ to worship the Mason's God.

"As for following the meaning of the ritual, the majority study the Bible for its own sake as an ancient historical record and classic of English literature in India, and for acquiring purity and diction of the English language."

[April, 1933]

An All-Seeing Eye

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In the modern Masonic ritual the All-seeing Eye is combined with the sword, pointing to a naked heart; which latter emblem apparently came to American Freemasonry through Webb. The quotation from his Monitor (1797) is as follows:

The sword pointing to a naked heart demonstrates that justice will sooner or later overtake us, and although our thoughts, words and actions may be hidden from the eyes of man, yet that All-seeing Eye, whom the sun, moon and stars obey, and under whose watchful care even comets perform their stupendous revolution, pervades the whole, and will reward us according to our merits.

The sword and the naked heart were probably adopted by Preston from early initiation ceremonies of the Continent, probably French, in which even today we find some degrees of some rites dressed with swords which are pointed at the candidate. But the essential part of this symbol, the All-seeing Eye, is hoary with antiquity, and, in one form or another, has been identified with early religions, and mysteries from their beginnings.

It seems natural for men to personify his members in order to symbolize a virtue. The foot is universally a symbol of swiftness, the arm, of strength; the hand, of fidelity. The hand we extend to clasp that of a friend must be open, showing it contains no weapon; friend must be open, showing it contains no weapon; the knight of old removed his mailed gauntlet before offering his hand, to indicate that he greeted a friend from whom he feared no attack. From this we get our modern concept that it is good manners to remove a glove before shaking hands.

The eye was adopted early as a symbol of watchfulness, for reasons too obvious to set forth. By a natural transition, the watchful eye which never slept, and which thus saw everything, speedily became a symbol of Deity.

Hear the Psalmist (XXXIV): "The eyes of the Lord are upon the righteous, and his ears are open unto their cry."

Again (CXXI), "He that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep."

A Proverb reads: "The eyes of the Lord are in every place, beholding the evil and the good."

Egypt symbolized her god and king, Osiris, by an open eye;; it was in all temples, and is frequently found sculptured in stone together with a throne and a square, symbolic of Osiris' power and rectitude.

One of the great curiosities of the world is the similarity, often the identity, of ideas, inventions, discoveries, conceptions, of peoples far removed, the one from the other, both in time and geographical location. The primitive loom, for instance, is strikingly similar in Egypt, India, South America, Africa and among the Esquimaux. The swastika (symbol made of four joined squares), often termed the oldest of all symbols,

is to be found literally all over the world. So is the point within a circle, and the square as an emblem is found in early Egypt, Rome and China, to mention only three.

It is not surprising, therefore, to find so obvious a symbol as a watchful eye typifying Deity in the uttermost ends of the earth. That it was called the "All-seeing Eye" in Vedic hymns a thousand years older than Christianity, and in a land as far as India from that we are wont to consider the cradle of Masonry, is a fact to make any student think.

Forty years ago the Reverend J. P. Oliver Minos drew Masonic attention to one of the Ric-Veda hymns especially addressed to *Surya* or the Sun.

"Behold the rays of Dawn, like heralds, lead on high The Sun, that men may see the great all-knowing God. The Stars slink off like thieves, in company with Night, Before the All-seeing Eye, whose beams reveal his presence,
Gleaming like brilliant flames, to nation after nation."

In the religions of India the eye is of high importance and prominence. Siva, one of the most important of the gods of India, is pictured with three eyes, one more brilliant than the other two. Drawings are for sale in the market places of Benares and other Indian cities which visiting Masons often think Masonic, merely because they portray the All-seeing Eye. Indian religious devotees consider the peacock a sacred bird because of the resemblance of the feathers to an eye.

As a symbol of Deity the eye is a natural hieroglyph. The connotation of sleeplessness, vision, knowledge, is easily grasped by even a child-like intellect. But it is also, and for the same reason, a symbol of the sun; indeed, sun worship antedated almost all, if not all, other forms of worship.

The sun was worshipped by too many peoples in too many lands and ages to attempt to catalog here. Shamash was sun god to the Assyrians, Merodach to the Chaldees, Ormuzd to the Persians, Ra to the Egyptians, Tezzatlipoca to the Mexicans, Telios to the Greeks, and Sol to the Romans, to mention only a few.

The sun is the source of a hundred myths; familiar is that of Helios, who drove his chariot daily across the sky. The Scandinavian god Sunna was in constant dread of being devoured by the wolf Fenris (symbol of the eclipse); Phaeton was the son of Phoebus, the sun, and stole his father's chariot to drive across the heavens. Unable to control the fiery steeds, he came too near the earth and parched Libya into a land of barren sands, blackening the inhabitants of Africa and so heating that continent that it never recovered normal temperature! Had not Zeus transfixed him with a thunderbolt, he would have destroyed the world.

Modern poets and ancient have sung of the sun as the eye of day; we recall:

"The night has a thousand eyes
And the day but one
But the light of the whole world dies
When the day is done."

Diogenes Laertius thought of the sun as an incorruptible heavenly being when he wrote:

"The sun, too, shines into cesspools and is not polluted."

Dryden translated Ovid to read:

"The glorious lamp of heaven, the radiant sun
Is nature's eye."

Hear Milton:

"Thou sun! Of this great world both eye and soul."

Freemasonry does not make of the eye a symbol of the sun. Her All-seeing Eye is one emblem, her sun another, each with a distinct meaning. One of the Lesser Lights represents the sun; the sun shines out from between the legs of the compasses, open sixty degrees on a quadrant, in the past master's jewel; the sun is the senior deacon's own jewel, all symbolic of the Masonic light which must come from the East from which comes all truth.

It has been written: "The sun is the symbol of sovereignty, the hieroglyphic of royalty, it doth signify absolute authority." By analogy, if the lodge is the symbol of the world, then the master, who controls the time of opening and closing, may well have one of the lesser lights as his symbol. Mackey goes further to say that the master is *himself* a symbol of the rising sun, the junior warden of the sun at meridian, and the senior warden of the setting sun, just as in the mysteries of India the three chief priests symbolize Brahma, the rising sun, Siva, the meridian sun, and Vishnu, the setting sun.

In the Orphic mysteries the sun was thought to generate, as from an egg, and come forth with power to triplicate himself; triple power (such as is found in a lodge under a master and senior and junior warden) is an idea as old as mythology, as may be seen in the trident of Neptune, the three forked lightning of Jove, the three-headed Cerberus of Pluto.

See how fitly the sun, as a symbol of authority, the sun, as man's earliest deity, and the sun, as origin of the eye as a symbol of God, can be united. In his *Symbolic Language* Wemyss wrote:

"The sun may be considered to be an emblem of divine truth because the sun, or the light of which it is source, is not only manifest in itself, but makes other things manifest; so one truth detects, reveals and manifests another, as all truths are dependent on and connected with each other, more or less."

So does the master make Masonic truth manifest to the brethren; so does the Great Architect manifest His divine truth to all men.

If it is further necessary to show a connection between eye and sun, sun and God, and thus eye and God, refer again to the passage from Webb, which

couples the All-seeing Eye with the sun, moon and stars.

Sufficient has been said to make it evident that the All-seeing Eye is not a modern symbol, or one lightly to be regarded or passed over in silence, merely because modern rituals make comparatively little of it. Alas, many brethren are so ill-instructed in the Ancient Craft that it is a matter of some wonder to them why officers' aprons, when decorated with emblems, so often have the All-seeing Eye upon the flap; why that pregnant symbol is so frequently engraved upon working tools, or the square and compasses which lie upon the altar.

Throughout the Craft emphasis is put upon the number three; three lights, greater and lesser; three steps on the master's carpet; three steps at the beginning of the winding stairs; three principal officers; three degrees; three due guards; etc., etc. The number three is but another way of expressing the idea of a triangle, one of man's earliest, if not the earliest symbol for Deity, inasmuch as it is the simplest closed figure (signifying endlessness) which can be formed of straight lines.

The emphasis upon three, then, is Freemasonry's symbol of the oneness of Deity—His being without beginning or ending.

The letter G as a symbol of Deity particularly speaks of the reverence we owe to the supreme architect; His omniglory.

Lodges are opened and closed with prayer, symbol of the loving omnipresence of the Great Architect; Freemasons believe that where two or three are gathered together in His name, there He is also, in the midst of them.

On our altar lies His holy book, rule and guide of our faith, symbol of His omnipotence, since in it are the prophecies and histories of the powers of the Most High.

The All-seeing Eye is significant of His omniscience; that the Supreme Architect sees all and knows all, even the hidden secrets of the human heart.

Here, indeed, is the kernel of the nut, the inner meaning of the symbol which has come down to us from so many diverse ages, so many religions, which has been interwoven with sun and pagan gods and myths, nature religion and many kinds of worship, which was old when Egypt was young and ancient when India was new.

The All-seeing Eye is to Freemasons the cherished symbol not only of the power but of the mercy of God—since, as has been beautifully said to comfort us who cannot always do as we know we should, or even as we want—"to see all is to know all! to know all is to understand all; to understand all is to forgive all."

Therefore the thinking Freemason has reverence for this symbol. He treats it not as one of many; rather as among those to be held in tenderest thought and most precious memory. The sword pointing to the naked heart may thunder of justice, but the All-seeing Eye whispers justice tempered with complete understanding, which is man's most lovely conception of Him who judges erring men.



APRIL ANNIVERSARIES

Roger Sherman, a signer of the Declaration of Independence, was born at Newton, Mass., April 19, 1781. His Masonic apron has been added to the historical collection of Yale University, of which he was treasurer at one time.

Cornelius Harnett, first Governor of North Carolina (1776) and deputy provincial grand master of that state, was born near Edenton, N. C., April 20, 1723, and died in a British prison at Wilmington, N. C., April 20, 1781, having been captured in battle.

Lyman Hall, a signer of the Declaration of Independence, and Governor of Georgia (1783), was born at Wallingford, Conn., April 12, 1724. It is claimed he was a member of Solomon's Lodge at Savannah, but as the early records of this lodge were destroyed by the British during their occupation of the city, his membership cannot be proven.

Major Henry Price was, on April 30 (or 13), 1733, appointed the first Provincial Grand Master of New England by the Grand Master of England, and was known as the "founder of duly constituted Masonry in America."

Edward Gibbon, author of *The Decline and Fall of the Roman Empire*, and a member of the Lodge of Friendship No. 6, London, was born at Putney, Eng., April 27, 1737.

Thomas Jefferson, third United States President, was born at Old Shadwell, Va., April 13, 1743. While there is no record of his Masonic membership, there are many references to him as a Mason in contemporary writings.

Col. John Page, Governor of Virginia (1802-05), and a member of Botetourt Lodge No. 7, Gloucester, Va., was born at "Rosewell", Va., April 17, 1744.

Maj. Gen. Richard Gridley, Grand Master of Massachusetts, was made a Mason in St. John's Lodge, Boston, April 4, 1746.

James Monroe, fifth United States President, and a member of Williamsburg (Va.) Lodge No. 6, was born in Upper Canada.

Westmoreland County, Va., April 28, 1758.

Rev. Hosea Ballou, Masonic orator, and founder of the Universalist Church, was born at Richmond, N. H., April 30, 1771, and was a member of Warren Lodge No. 23, Woodstock, Vt., serving as master in 1807.

Henry Clay, Grand Master of Kentucky (1820-21), and Secretary of State (1825-29), was born at the "Slashes", Hanover County, Va., April 12, 1777.

William R. King, thirteenth Vice-President of the United States, was born in Sampson Co., N. C., April 7, 1786, and died at Cahawba, Ala., April 18, 1853. He was a member of Phoenix Lodge No. 8, Fayetteville, N. C.

Major General John Sullivan, aide to General Washington, was on April 8, 1790, installed as Grand Master of New Hampshire; but, owing to poor health, was forced to resign some five months later.

James Buchanan, fifteenth President of the United States, was born near Mercersburg, Pa., April 23, 1791. He was a life member of Lodge No. 43, Lancaster, Pa., and also belonged to Royal Arch Chapter No. 43, in that city.

Col. Joseph H. Daveiss, Grand Master of Kentucky (1811), became a member of Lexington (Ky.) Lodge No. 1, April 16, 1802.

Thomas Jefferson, third United States President, was born at Old Shadwell, Va., April 13, 1743. While there is no record of his Masonic membership, there are many references to him as a Mason in contemporary writings.

Stephen A. Douglas, who in 1860 opposed Abraham Lincoln for the Presidency, was born at Brandon, Vt., April 23, 1813, was a member of Springfield (Ill.) Lodge No. 4, and in 1841 served as Grand Orator of the Grand Lodge of Illinois.

Gen. Zebulon M. Pike, discoverer of Pike's Peak, and member of Lodge No. 3, Philadelphia, Pa., died April 27, 1813, during an attack on York in Upper Canada.

James K. Polk, eleventh President

of the United States, received the Royal Arch degree in Lafayette Chapter No. 4, Columbia, Tenn., April 14, 1825.

Benjamin F. Tracy, Secretary of the Navy under President Harrison (1889), was born at Owego, N. Y., April 26, 1830.

Frederic A. Bartholdi, famous sculptor, who designed the Statue of Liberty in New York harbor, was born at Colmar, Alsace, France, April 2, 1834, and was a member of Lodge "Alsace-Lorraine" at Paris.

Chauncey M. Depew, United States Senator from New York (1899-1911), was born at Peekskill, N. Y., April 23, 1834, and died in New York City, April 5, 1928. He attained the thirty-third degree in the Northern Masonic Jurisdiction.

General Morgan Lewis, Governor of New York (1804), and grand master of that state, died in New York City, April 7, 1844.

James A. Garfield, twentieth President of the United States, received the Royal Arch degree in Columbia Chapter No. 1, Washington, D. C., April 18, 1866.

Henry B. Quinby, Grand Master of New Hampshire (1901), and Governor of that state, became a Royal Arch Mason in Union Chapter No. 70, Laconia, N. H., April 12, 1871, and on April 13, 1896, received the thirty-second degree at Nashua, N. H.

General John C. Brown, Grand Master of Tennessee (1869), and Governor of that state, was knighted in Pulaski (Tenn.) Commandery No. 12, April 26, 1871.

William C. Sproul, Governor of Pennsylvania (1919-23), was raised in Chester (Pa.) Lodge No. 236, April 15, 1897.

Theodore Roosevelt, twenty-sixth President of the United States, received the master Mason degree in Matinecock Lodge No. 806, Oyster Bay, N. Y., April 24, 1901. On April 14, 1906, he laid the corner-stone of the office building for the House of Representatives at Washington, with Masonic ceremonies.

William J. Bryan, statesman, journalist and orator, was raised in Lincoln (Neb.) Lodge No. 19, April 15, 1902.

Alexander G. Cochran, grand chamberlain of the Southern Supreme Council, was raised in Tuscan Lodge No. 360, St. Louis, Mo., April 11, 1903, and on April 9, 1904, was knighted in St. Aldemar Commandery No. 18, in the same city.

Jerome L. Cheney, Deputy for New York State for the Northern Supreme Council, received the Scottish Rite degrees (4-32) at Syracuse, N. Y., April 15-17, 1903.

LIVING BRETHREN

Edwin Markham, poet, writer and lecturer, was born at Oregon City, Ore., April 23, 1852, and was made a Mason in the early eighties in Acacia Lodge No. 92, Coloma, California.

J. Thomas Heflin, United States Senator from Alabama (1920-31), was born at Louina, Ala., April 9, 1869, and received the thirty-second degree at Washington, D. C., April 20, 1923.

John W. Davis, former Ambassador to Great Britain, Assistant Attorney General, Democratic candidate for President in 1924, and a member of the Scottish Rite Bodies of Wheeling, W. Va., was born at Clarksburg, W. Va., April 13, 1873.

Martin E. Trapp, former Governor of Oklahoma (1923-27), and a member of the Scottish Rite Bodies at Guthrie, was born at Robinson, Kans., April 8, 1877.

Harry G. Leslie, former Governor of Indiana, and a thirty-third degree member of the Northern Masonic Jurisdiction, was born at Lafayette, Ind., April 6, 1878.

Dr. Arthur C. Parker, director of the Rochester (N. Y.) Municipal Museum, and said to be the only full-blooded Indian to have attained the thirty-third degree, was born on Cattaraugus Indian Reservation, New York, April 5, 1881.

Earle B. Mayfield, former United States Senator from Texas, and a member of the Scottish Rite Bodies at Dallas, was born at Overton, Texas, April 12, 1881.

Chester I. Long, former United States Senator from Kansas, and former president of the American Bar Association, received the thirty-second degree at Wichita, April 18, 1901.

Will Rogers, stage and screen comedian, received the thirty-second degree in Indian Consistory, McAlester, Okla., April 8, 1908.

William N. Doak, former Secretary and Labor, received the thirty-second degree at Alexandria, Va., April 25, 1919.

[April, 1933]

General John J. Pershing received the thirty-second degree at Wheeling, W. Va., April 9, 1920.

Martin S. Conner, Governor of Mississippi, received the thirty-second degree at Hattiesburg, April 27, 1921.

Edward E. Spafford, former national commander of the American Legion, was raised in Delta Lodge No. 451, Brooklyn, N. Y., April 15, 1924.

Prince George of England became an entered apprentice in Navy Lodge No. 2612, London, April 12, 1928.

George E. Akerson, former secretary to President Hoover, became a Shriner at Washington, D. C., in Zurah Temple, Minneapolis, Minn., April 29, 1929.

HENRY PRICE

Born in London, Eng., in 1697; Major Price is listed in 1730 as a member of Lodge No. 75, which met at Rainbow Coffee House, London. April 30 (or 13), 1733, he was appointed first Provincial Grand Master of New England by Viscount Montague, then Grand Master of England. On July 30, 1733, he formally organized the Provincial Grand Lodge at Boston, appointed Andrew Belcher his Deputy and immediately warranted the first lodge under his jurisdiction in Boston.

The following year the Grand Master of England extended his jurisdiction over North America, which resulted in the establishment of lodges in Philadelphia, Pa., and Portsmouth, N. Y. (N. H.). In 1735, he warranted a lodge at Charleston, S. C.

In 1738, Major Price established a Master's Lodge at Boston and acted as master until 1744, and again in 1749. He was Charter Master of Second Lodge, Boston, and also served as Master of First Lodge.

In his Masonic capacity he is known as the "Founder of duly-constituted Masonry in America." He held the unique title of Grand Master of Masons in North America (1734-37); (1740-43); (1754-55), and (1767-68).

He was given the rank of Major while he served in the Massachusetts Governor's troop of cavalry in 1733. He died in 1780, at Townsend, Mass., at the age of eighty-three.

SOMERVILLE LODGE

A pleasing ceremony took place on Monday evening, March 27th last, when Somerville Lodge (Mass.) in a splendidly attended meeting had the ritual of the Master Mason's degree exemplified on Edward Morton Waterman with every chair and station occupied by past masters of the Lodge, as follows: Worshipful Master, Wor. Robert P. Jackson, 1928-29; Senior War-

den, Wor. Alvah G. Sleeper, 1922-23; Treasurer, Wor. Leonard F. Hall, 1926-27; Chaplain, Wor. Frederick W. Hamilton, 1912-13; Senior Deacon, Wor. Theodore H. Chapin, 1921-22; Senior Steward, Rt. Wor. Arthur Gibson, 1925-26; Organist, Wor. Frank W. Seabury, 1919-20; Junior Warden, Wor. Frederic E. Moore, 1918-19; Secretary, Wor. Arthur E. Keating, 1917-18; Marshal, Wor. Paul E. Dutelle, 1924-25; Junior Deacon, Wor. Walter I. Fuller, 1920-21; Junior Steward, Wor. George J. Rauh, 1923-24; Inside Sentinel, Wor. J. William Fielding, 1927-28.

R. W. Frederick W. Hamilton, grand secretary of the Grand Lodge of Massachusetts, who was master of Somerville Lodge upon its organization, was present and acted in the capacity of Chaplain. His charge to the candidate was an admirable admonition and example of what a charge should be.

The list of visiting dignitaries from other lodges was a long one and the interest displayed by a large attendance of members and guests attested a high esteem for a very fine lodge. The success of the event was a testimonial to the fine spirit and executive capacity of the Master, Worshipful Stanley W. Wilson, and his officers.

A MASON OVER 69 YEARS

Daniel Davis, aged ninety-five, a Civil War veteran, died at his residence in Easton, Conn., February 23, 1933, from an attack of influenza. Mr. Davis joined the Masonic Fraternity in Lebanon Lodge No. 7, Washington, D. C., in 1863. Enlisting May 3, 1861, with the First Connecticut Heavy Artillery, he served throughout the Civil War. He was twice wounded. Among those who survive him is his son, Roger P. Davis, First Selectman of Easton.

MASONIC LIBRARIANS AND STUDENTS

Owing to the general financial depression and money shortage, it has been necessary to postpone until 1934 the Conference of Masonic Librarians and Students announced to be held May 17-19 at Columbus, Ohio. Speakers expected from other States than Ohio found it impossible to be present. A number of visitors anticipated wrote that they could not attend. The Advisory Board has recommended therefore that the proposed conference be held at Columbus in 1934.

By C. S. PLUMB,
For the Local Committee

There is one thing that is stronger than armies and that is an idea whose time has come.—*Victor Hugo.*

[April, 1933]

MASONIC CRAFTSMAN

Secretary, Columbian Lodge A. F. & A. M. one year.

Exalted in King Cyrus R. A. Chapter, Newburyport, June 12, 1879; Member of St. Paul's R. A. Chapter, Boston, March 30, 1888; Trustee of Permanent Fund St. Paul's R. A. Chapter.

At the April 7 meeting of Boston Lafayette Lodge of Perfection the following statement was read:



JOSEPH W. WORK

Illustrious Joseph William Work was made a Grand Elect, Perfect and Sublime Mason in Lafayette Lodge of Perfection in the Valley of Boston, April 6, 1883. He served as Master of Ceremonies in this lodge from 1885 to 1893. He received the other degrees in the various bodies of the Scottish Rite immediately after this, and was elected Sovereign Prince of Giles F. Yates Council, Princes of Jerusalem in 1886 and served until 1889. He was elected Treasurer of the first three bodies of the Scottish Rite in the Valley of Boston in 1893, and of Massachusetts Consistory in 1910, and served in this office until 1927, when he was elected secretary, which position he still holds. Previous to being elected secretary, he served for seven years as assistant secretary.

He was grand treasurer of Massachusetts Council of Deliberation from 1920 to 1927, and in 1927 he was elected grand secretary of this body. In September 17, 1889, he received the Thirty-third Degree Honorary in New York City, at a meeting of the Supreme Council Northern Masonic Jurisdiction of the United States. Today Illustrious Brother Work is the oldest Thirty-third Degree Mason in the State of Massachusetts in point of seniority.

This meeting marks the fiftieth anniversary of his initiation into Scottish Rite Masonry.

His complete Masonic record is as follows:

Born in Newburyport, Massachusetts, May 20, 1852.

Raised in St. John's Lodge A. F. & A. M., Newburyport, April 4, 1878; Member of Columbian Lodge A. F. & A. M., Boston, January 7, 1886;

Senior Warden in 1874-5-6, and Worshipful Master in 1877. He was obliged to give up the master's chair after one year to attend to his business, which occupied all his time. He served the lodge as marshal for more than thirty years.

He joined Samoset Royal Arch Chapter in December, 1871, and after filling various offices was High Priest in 1891-92 and 93. Last December the Chapter held a reception in his honor, he having been a Chapter member for sixty-one years. He joined Old Colony Commandery, K.T., of Abington, in 1898.

In June of this year he will have been a Mason for sixty-two years. Wor. Bro. Saunders was the first candidate in this lodge to be obliged to learn the lectures of the various degrees before being advanced to the following degree, the rule for this having just gone into effect.

Lafayette Lodge of Perfection, April 6, 1883

Master of Ceremonies, 1885-1893
Treasurer, April, 1893-1927

Asst. Secretary, 1920-1927

Secretary, 1927—

Giles F. Yates Council Princes of Jerusalem, April 13, 1883

Sovereign Prince, 1886-1889

Treasurer, December, 1892-1927

Asst. Secretary, 1920-1927

Secretary, 1927—

Mount Olivet Chapter of Rose Croix, April 20, 1883

Treasurer, 1893-1927

Asst. Secretary, 1920-1927

Secretary, 1927—

Massachusetts Consistory, April 27, 1883

Treasurer, 1910-1927

Asst. Secretary, 1920-1927

Secretary, 1927—

Grand Treasurer Massachusetts Council of Deliberation, 1920-1927—

Grand Secretary Massachusetts Council of Deliberation, 1927—

Joined Aleppo Temple A. A. O. N. M. S., November 19, 1885

Treasurer, 891—

The confidence of his brethren evidenced by his continued selection throughout the years to the offices he holds is fine tribute to one whose qualities of heart and head make him outstanding in the annals of the organization here in Massachusetts.

*HORACE M. SAUNDERS—
A NOTABLE RECORD*

Worshipful Horace M. Saunders was born in Plymouth, June 13, 1850, and was initiated in Plymouth Lodge June 26, 1871, as soon as he was twenty-one years of age. He was Crafted on July 24, and Raised August 21 of the same year. He was Senior Deacon of the Lodge in 1872, Junior Warden in 1873,

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Senior Warden in 1874-5-6, and Worshipful Master in 1877. He was obliged to give up the master's chair after one year to attend to his business, which occupied all his time. He served the lodge as marshal for more than thirty years.

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In June of this year he will have been a Mason for sixty-two years. Wor. Bro. Saunders was the first candidate in this lodge to be obliged to learn the lectures of the various degrees before being advanced to the following degree, the rule for this having just gone into effect. He has been an active and enthusiastic Mason all his life and is the proud possessor of a Henry Price medal, which he received several years ago. He is the oldest living Past Master of the lodge and Past High Priest of the Chapter.

AN OLD WISCONSIN MASON

C. W. Netherwood, of Oregon, Wis., a Civil War veteran, recently celebrated his ninetieth birthday by walking, as is his custom on that day, to Madison, thirty miles away.

Born in 1843 and one of the oldest Masons in the state, Mr. Netherwood was initiated, passed and raised in 1865.

He was master of his lodge for nine years and secretary for four years. He is a member of the Scottish Rite and the oldest member of Triangle Class of Milwaukee Consistory.

WARNING

A circular sent out under date of December 25, 1932, from the Orient of Bercino, Spain, was translated and forwarded to the Scottish Rite News Bureau by J. Edward Allen, the reviewer for the Grand Lodge of North Carolina. Its content is largely an appeal for money, ostensibly for the benefit of Freemasonry in Italy. There is no reason to believe that any Masonic official, particularly an Italian living in Spain, has a right to send out appeals in behalf of Freemasonry in Italy. It is well worth while to be very wary of all such appeals.

It is expected that the King of England, accompanied by the Queen, will open the new Freemasons' Hospital at Ravenscourt Park, Hammersmith, Eng., in July, 1933.

[April, 1933]

MASONIC BURIAL AT SEA

The body of Carl Gus Lothigus, member of Lincoln Lodge No. 34, Olongapo, P. I., who died aboard the U. S. S. Henderson en route to Honolulu on October 20, 1932, was buried at sea following Masonic services. His burial at sea was his last request.

W. V. Harris, Master of Charleston Lodge No. 44, at Guam, Mariana Islands; E. W. Lawson and G. E. Williams, Past Masters of Cavite Lodge No. 2, Cavite, P. I., officiated at the funeral services, assisted by Lester C. Pritchett, Owensville Lodge No. 364, Owensville, Ind., who acted as Chaplain. Forty-four Masons aboard ship were present at the burial ceremonies which were held at 12 o'clock, midnight. Twenty-one states, the District of Columbia and the Philippine Islands were represented.

During the ceremonies "the ship was stopped and hove to, at the conclusion of which the body . . . was committed to the deep in Latitude 18°-19' N., Longitude 163°-31' E."

ANTON CERMAK

Anton J. Cermak, whose tragic death at the hands of an assassin, stirred the sympathy of millions of his fellow American citizens, was a member of the following Masonic bodies: Lawndale Lodge No. 995, Chicago, Ill.; York Chapter, R. A. M.; Columbia Commandery, K. T.; Medina Shrine Temple, and Aryan Grotto.

Throughout his many years of membership his interest in the Craft was marked by frequent attendance at Masonic meetings and liberal support of Masonic charities.

Following an elaborate service by family, state and friends, his remains were laid to rest with simple Masonic rites.

HAREWOOD LAYS**CORNER-STONE**

The Earl of Harewood, Provincial Grand Master of West Yorkshire, recently laid the corner-stone of St. Christopher Church, Lower Shiregreen, Sheffield, in the presence of masters of eighteen Sheffield lodges, many other Masons and the general public.

The church is being built on one of the corporation's large housing estates in a parish which has 22,000 people.

In the course of his address, Lord Harewood said: "Men and brethren here assembled today to beho'd this ceremony, know all of you that we be lawful Masons, true and faithful to the laws of our country; and establihed of old with peace and honor in most countries, and engaged by solemn obligations to erect magnificent buildings to

the people and to fear God, the Great Architect of the Universe."

"We have amongst us, concealed from the eyes of all men, secrets which cannot be divulged, but these secrets are lawful and honorable and not repugnant to the laws of God or man. They were entrusted in peace and honor to Masons of ancient times and have been faithfully transmitted to us and it is our duty to convey them unimpaired to the latest posterity."

"Unless our Craft were good and our calling honorable, we should not have lasted for so many centuries, nor should we have been honored with the patronage of so many illustrious men of all ages, who have shown themselves ready to promote our interests and to defend us against all adversaries."

The Bishop of Sheffield, Dr. L. H. Burrows, stated that £20,000 is still needed to complete all the appointments of the building plans.

**"MUST KEEP HER HEAD,"
SAYS ORLANDO**

Vittorio Orlando, Italian member of the "Big Four" with Wilson, Clemenceau and Lloyd George at Versailles, is deeply concerned with present world conditions. He said in a recent interview that the hope of the world's recovery and stable advancement rests with the United States which, he said, should keep a cool head, continue to evince courage, and in the process of working out her salvation keep out of war.

Though Orlando was once a headline name in Italy and often in the press of the allied countries, he is now rarely mentioned in the Fascist press. An acknowledged Italian liberal, he practices law and is unmolested by the Fascist Government only because he lives quietly. He is not in sympathy with the Fascist regime. This was evinced when he resigned the chair of constitutional law at the University of Rome in 1931, rather than take the Fascist oath of loyalty required of university professors.

He made a visit to his daughter, Carlotta, in New York City in 1932, and returned feeling that the United States held promise and hope of leadership of the world.

The meeting was held in De Goede Trouw Temple, Capetown.

MURAL TABLET UNVEILED

A mural tablet was unveiled in Inchinnan Old Parish Church, Scotland, by Lady Blythswood, to the memory of her late husband, Lord Blythswood. The late Peer was Grand Master Mason of the Grand Lodge of Scotland from 1927 to 1929, Senior Grand Warden of the United Grand Lodge of England in 1924, and first Honorary Member of the Grand Lodge of Ireland.

The ceremony was marked by a special service and was attended by Lady Blythswood, her daughter, brothers of the late Baron, many distinguished members of the Masonic fraternity and other friends of the late Lord Blythswood.

AN OLD VERMONT MASON

Dr. Merritt H. Eddy, probably the oldest practicing American physician, celebrated his 100th birthday on January 25, 1933, at his home in Middlebury, Vt.

Raised to the Sublime Degree of Master Mason in Union Lodge No. 2, Middlebury, Vt., on November 15, 1859, Dr. Eddy is looking forward to celebrating his seventy-fourth year as a master Mason next November.

He has been in constant practice since 1865, but his professional work is now confined to his office, due to feebleness of age.

Though a general practitioner, Dr. Eddy was a noted obstetrician and the number of babies he has ushered into the world, he states, would run well over 2,000.

The Middlebury College, of which he is a graduate, recently published a news letter in which a splendid tribute covering several pages was paid Dr. Eddy. This letter is now a part of the archives of Union Lodge No. 2, which was chartered in 1794.

IN SOUTH AFRICA

At the recent ceremonial of the Southern Cape Province, under the Irish constitution in South Africa, Cecil James Sibbett was installed Provincial Grand Master.

The occasion was marked by the usual attendance of many Masonic notables from the various parts of South Africa, all of whom are members of the other three Grand Bodies in that part of the Continent of Africa—English, Scottish and Netherlandie.

The installation ceremony was performed by Dr. John Croghan, a southern Irishman and Provincial Grand Master of the Northern Province, who traveled 1,000 miles from Johannesburg for the occasion.

The meeting was held in De Goede Trouw Temple, Capetown.

MURAL TABLET UNVEILED

A mural tablet was unveiled in Inchinnan Old Parish Church, Scotland, by Lady Blythswood, to the memory of her late husband, Lord Blythswood. The late Peer was Grand Master Mason of the Grand Lodge of Scotland from 1927 to 1929, Senior Grand Warden of the United Grand Lodge of England in 1924, and first Honorary Member of the Grand Lodge of Ireland.

The ceremony was marked by a special service and was attended by Lady Blythswood, her daughter, brothers of the late Baron, many distinguished members of the Masonic fraternity and other friends of the late Lord Blythswood.

[April, 1933]

[April, 1933]

MASONIC CRAFTSMAN

same day, July 6, 1415.

Two conducted excursions will be made this year to suit the wishes of those who desire to attend the exposition in Chicago of the century of progress. Both sailings will be made on the Cunard liner *Mauretania*, the first on May 10, and the second on June 21, 1933.

It is suggested that those who desire to accompany the pilgrims to Europe should address the secretary of the league, Maximilian Kirchman, 2301 South Austin Boulevard, Cicero, Ill.

MASONIC LODGES AIDED**BY BROOKFIELD WILL**

Bequests totalling \$6000 to Masonic organizations are contained in the will of William V. McLaurin of Brookfield, Mass., filed in probate court recently.

Their cousin, Prince Arthur of Connaught, son of the Duke of Connaught, present Grand Master of the United Grand Lodge, is to receive \$2000. A like sum goes to Aleppo temple, Boston, for support of the Masonic Hospital for Crippled Children in Springfield. Still another \$2000 is left to the Charlton Masonic Home.

Mr. McLaurin was president of the McLaurin-Jones Paper Company of Brookfield.

He leaves to his daughters, Irene L. McLaurin and Anny J. McLaurin, each \$4000 and 40 shares of preferred stock in the McLaurin-Jones Company. Two nephews, John McLaurin and William C. McLaurin are both left 20 shares each of the McLaurin-Jones preferred stock. Charles Hannigan, his chauffeur, is given \$1000, and household servants who had been in his employ to five years consecutively to his death, will receive \$100 each.

The will provides that his widow is to have all of his real estate and automobiles, with the residue of the estate left in trust for her life, use to go to his children at her death.

LORD MAYOR AND HIS**LADY AT LODGE FESTIVAL**

Lothbury Lodge No. 3612, London, Eng., composed of bank managers and other bank officials, chiefly of Barclays Bank in that city, held its annual ladies' festival on February 4, 1933. Lord Mayor of London, Sir Percy Greenaway, and Lady Greenaway, with some 280 members of the lodge, were present.

In the course of the usual composite toast of the ladies and the visitors, which on this occasion was both humorously and seriously pointed, the speaker, F. S. Rainer, Past Master of the lodge, said he was of the opinion that some women do not approve of Masonry. However, he felt that he should remind them of a few things which he thought would modify their attitude toward the wonderful Institution.

[April, 1933]

[April, 1933]

[April, 1933]

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When a hundred and fifty firms have confidence in the **MASONIC CRAFTSMAN** to a point where they are willing to spend their money (in these days of "tight" money, too) for announcements in our advertising columns, there is a substantial reason therefor.

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among which were: The Craft has done more for the womenfolk than any other institution has ever accomplished. Masonry, by its charities, has directly clothed, educated and started hundreds of boys and girls on the road to success in the world, thus relieving many mothers of anxiety and worry as to the fate of their children. It has given happiness and contentment to many brethren and their widows in their declining years. It has erected and maintained the finest hospitals in the world to serve Masons and members of their families. Moreover, the principles of Freemasonry have brightened the world wherever they are practiced.

The speaker said that Masons do not speak much of these things, except among themselves in a business way, but he thought the wives of Masons, at least, should be reminded of the service of Masonry to womankind.

FAMOUS SWISS MASONS

The year 1936-37 will mark the bicentenary of the establishment of the first Swiss Masonic lodge by Englishmen under the Provincial Grand Master, George Hamilton, who, with other brethren, were living at Geneva. Since then the names of many distinguished persons with Swiss names have appeared in Masonic literature. Otto Henne am Rhyn, who in later life was a professor in St. Gall, was an editor of a Freemasons' Journal in Leipzig. Johann Daniel Heinrich Zschokke was a famous author, and one of the found-

ers of the Grand Lodge Alpina. Two other personages long to be remembered in the history of Switzerland and Freemasonry were Prof. Johann Jakob Hottinger, also a noted writer, and Dr. Jonas Furrer. The former was the first grand master of the Grand Lodge Alpina. The latter was a judge and a President of the Swiss Republic. In this distinguished group of Swiss names should be mentioned Emanuel Reybold, whose *Histoire Universelle de la Francmasonerie* is regarded as one of the classics in Masonic literature.

The ambitions of Dr. Brandenburger to more closely unite the Swiss Masons living under three flags will doubtless be a feature at the celebration of the bicentenary of the founding of Freemasonry in the ideal Republic of Switzerland.



The Philalethes Society

An international body composed of the leading Masonic writers and editors of the world. Its forty Fellows, like the "forty Immortals" of the French Academy, constitute the Royal Society of Freemasonry by virtue of achievement. When vacancies occur new Fellows are elected from the Corresponding Members who also have the benefit of the masterpieces contributed by these Fellows. The Society is not localized to one Grand Lodge jurisdiction but elects members from all Lodges of Masonic Research and from every country, when their attainments justify it.

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Winterthur, writes much on Masonic subjects, and has taken the lead in bringing the Masons of the three nationalities of Switzerland closer together in their Masonic activities. The other two are at Lucerne, and are actively devoted to the cause of the fraternity.

The ambitions of Dr. Brandenburger to more closely unite the Swiss Masons living under three flags will doubtless be a feature at the celebration of the bicentenary of the founding of Freemasonry in the ideal Republic of Switzerland.



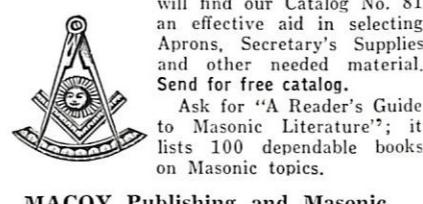
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SHANGHAI UNIQUE IN
MASONRY

Shanghai, China, now possesses a Masonic world record in that it is believed to be the only city in the world having Masonic lodges working under six different constitutions. On January 25, 1933, "Lux Orientis" Lodge was chartered under the Grand Lodge of Vienna, the first lodge to be consecrated under that constitution in the Far East.

The ceremony was conducted in the presence of nearly 300 Masons of different nationalities, and of the several constitutions. Addresses were made by some of the members who bear obedience to the different grand lodges, amidst much enthusiasm and fraternal spirit.

THE CITY OF BATH

Bath, located on the Avon River in Somersetshire and "called the most nobly placed and best built city in all England," has many historic attractions, some of which are permanently associated with Freemasonry.

The land upon which the city is built slopes upward to the north from the river in amphitheater-like form with inclination toward the sun.

There is a legend that the city was founded by the British King Bladud in 863 B.C. Little credence is now given to this legend as the earliest tracings of the remains of a city near Bath is that of the city of Aquae Solis, founded by the Romans in the first century A.D. Little is of record of the city until the Saxon period when the principal events were the founding of an abbey there by King Offa in 775 and the coronation of King Edgar in 973.

Its first charter as a free borough was granted by Richard Coeur de Lion. In 1297 the city was first represented in Parliament. It early became a fashionable watering place due to its springs which supply several well known health institutions, the earliest of which was the King's bathing establishment, founded in 1236. By the 18th century it became the most fashionable water resort in England, as well as a center of great culture.

During and following the Elizabethan period Bath claimed as its citizens many who were distinguished in science, art and literature. This was the era in England when, in religious and civil matters, there was an impending change to comparative freedom. In this connection it is inspiring to members of the Craft to recall that Freemasonry then had begun to flourish in Bath and that its great interpreter and scholar, John Theophilus Desaguliers, was among the eminent thinkers who

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April, 1933]

MASONIC CRAFTSMAN

This area is immediately under the
United Grand Lodge.

While it became physically impossible for the grand lodge officers to visit and superintend the various lodges throughout England, it is now physically impossible for the officers of the United Grand Lodge to visit and superintend individually the blue lodges of the London area, which now number over 1,100.

Though there are many opponents to such reform, there is a growing sentiment for placing the lodges of the London area under subordinate grand lodges to be known either as Provincial Grand Lodges or District Grand Lodges.

As far back as 1912, Lord Ampthill, Pro Grand Master of the United Grand Lodge of England, proposed the division of London into districts for administrative purposes. The idea was then rejected by the United Grand Lodge.

In the jurisdiction of the various Provincial and District Grand Bodies, Masons who have won distinction are appointed to what is termed "Provincial or District Grand Rank." Those so honored are duly invested by the Provincial or District Grand Master or his deputy at the general meeting of the Provincial or District Grand Lodge. It is from this body that the officers of the grand lodges are usually selected as vacancies occur in the grand lodge line.

London Freemasonry has followed a similar custom since 1908. Past Masters are designated to receive the honor of London Rank but the investiture was performed by a master of a lodge or some other qualified member of the Craft.

For some time the feeling has persisted that some ranking executive of the United Grand Lodge should perform the ceremony of investiture, with the hope of ultimately making London Rank equivalent to Provincial and District Grand Rank, as was originally intended. Accordingly, on Wednesday, February 15, Grand Stewards' Lodge, London, held an emergency meeting and Lord Ampthill himself personally invested the recipients of the honor of London Rank for 1932.

In the course of his address he stated that in one sense the brethren of London Rank now have no definite duties to perform. Only in a certain undefined meaning do they have duties over and above brethren of inferior rank, which might be expressed in the French phrase, *noblesse oblige*. Their badge of London Rank marks their superior position in the Fraternity and subjects them to call for assistance and instruction by brethren of lesser position in

the Craft, as well as imposing upon them the duty to set a high example of loyalty to the grand lodge.

But emphasizing the necessity for decentralization and the advantages of delegating authority, Lord Ampthill's remarks implied a situation where many who hold London Rank may some day be given higher duties to perform. He offered it as his personal opinion, without having consulted with any one else, that the division of London must come sooner or later.

Quoting Jethro's advice to Moses from the eighteenth chapter of the Book of Exodus, the Pro Grand Master said: "You are there, available to be made rulers of thousands and rulers of fifties and it seems to me a thousand pities that such definite duties have not long since been allotted you."

He urged his hearers to think about the matter of decentralization. "It can be done," said he, "and it will be done if you can put to silence the ignorance of foolish men and prove to the grand lodge that you are ready to accept necessary organization."

It was suggested by Lord Ampthill that the lodges in London might be divided into as many as ten Provincial or District Grand Lodges.

**RECORD OF AN OLD
ENGLISH BUSINESS**

Mr. E. G. Newman's reminiscences of his early days in Williams Deacon's Bank when it was a private bank, which were published the other day, makes one think of the few private banks that are still left, and especially of Hoare's Bank in Fleet Street, which keeps its ancient state most remarkably of all.

The rarity in London of finding any old established business still managed by the founder's family bearing the same name is well known. What must one think of Hoare's, where three of the partners are Hoares and the fourth, Mr. A. W. Strickland, is connected with the family? This year the bank opened its first branch. It is at Aldford House, Park Lane, but there is no intention of removing the headquarters from Fleet Street, where it has been

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The firm has issued a privately printed book of its history. Richard Hoare, the founder, son of a horse-dealer with connections in the goldsmiths' business, began in Cheapside in 1673, first as a goldsmith doing some banking business for his clients. There is a tradition that Oliver Cromwell kept an account at the Golden Bottle, and there is record that his daughter, Lady Fauconburg, did. Pepys, Evelyn, Naresus Luttrell, and Roger North—four famous diarists—kept their money at Hoare's, and so did John Dryden, Dr. Hans Sloane and several of the original directors of the Bank of England. The descendants of many of their clients of the seventeenth and eighteenth centuries still bank at Hoare's.

Richard Hoare opposed a charter for the Bank of England. One of the questions he asked was: "If their time be prolonged, whether they will not so strengthen themselves that it will be almost impossible to dissolve them." He and Sir Francis Child, the other famous Fleet Street banker, were accused of organizing a run on the Bank of England.

Hoare's Bank in Fleet Street is, next to Wren's Middle Temple gateway, the most distinguished building of the street built by Smirke in 1826. It is a bank building with the semi-domestic character of the old private bank. The three chief windows on the first floor, I believe, still light a billiard-room, and the dining-room on the same floor at the back looks out on a curious little secret garden with a plunge bath at the far end. The furniture in this room was made by Thomas Chippendale, and the old mahogany hot-plate cupboards lined with zinc are still in use and red-hot bricks are daily brought to them from the fire to keep the plates warm. The pepper-pots on the table were originally sprinklers for sand to dry the ink on old documents.

Above are bedrooms, and it is the custom of the bank that a member of the family shall sleep in the house every night. There is this reference in the private diary of the partners in 1837: "Upon the event of Peter's marriage it is now approved that if one of the juniors shall take the sleeping duty accommodation shall be provided for receiving his wife, abigail, and valet." Old muskets and bayonets supplied to the bank staff at the time of the Gordon Riots hang in one of the passages. There are big kitchens in the basement, and the wine cellars include part of the cellarage of the famous Mitre Tavern of Shakespeare's time.

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FOREIGN MASONIC NOTES

Masonry is the happy and restful, refined and intellectual home of men of good will and good sense, just average men in a world of motion and emotion, of aspiration and purposeful progress—men who discover one another and realize themselves in close and familiar association, and who have realized that the brotherhood of man begins with the manhood of the brother.

The theatrical and music hall professions in England are to add another lodge to their number, the petition for it having been granted under the name of Mercury Lodge No. 5400.

The register of the United Grand Lodge of England from 1923 to 1932, inclusive, shows an increase of 807 lodges, 74 of which were organized in 1931. During the same period over 200,000 Grand Lodge certificates were issued.

At a recent installation festival of Royal Union Lodge No. 246, Cheltenham, England, D. E. Waghorne was installed as Master by his brother, J. Waghorne, retiring Master. The chairs of senior and junior warden were occupied respectively by two other brothers, H. and A. E. Waghorne, both past masters of the lodge. J. Waghorne, the installing master, stated that he had been installed master forty-one years ago.

The history of the Nelson of the Nile Chapter, R.A.M., of West Yorkshire, Eng., contains a notable record of family zeal and sacrifice to Royal Arch Masonry. The late Companion William North, one of the petitioners, served twenty years, passing through all the chairs. His two sons have served twenty-six and sixteen years, respectively, and his grandson is now in his tenth year, an aggregate of over seventy-one years of devoted service.

James Henderson Church was installed Master of Press Lodge No. 432, under Irish Constitution, at its recent annual installation festival.

As in previous years, a handsome

brochure was published as a souvenir of the occasion. It contains as a notable feature a roll of past masters, headed by Sir Robert H. Baird, Grand Treasurer of the Grand Lodge of Ireland, who was the first Master of the lodge in 1918.

The Duke of Connaught, Grand Master of the United Grand Lodge of England, has announced his intention of calling a meeting of the Grand Lodge at the Royal Albert Hall, Lon-

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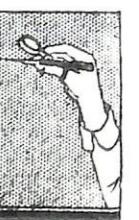
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don, on Tuesday, July 18, 1933. The following day he proposes to dedicate the new Masonic Peace Memorial.

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Records reveal that English Freemasonry disbursed the sum of £384,452 in charitable work in 1932. This amount included the total for the great Masonic Charitable Institutions of Great Britain, known as: Royal Masonic Institution for Girls, Royal Masonic Institution for Boys and Royal Masonic Benevolent Institution. In this amount was the response to the appeal of the Freemasons Hospital and Nursing Home.

It is impossible to determine, even approximately, other amounts dispensed for charity by the English Fraternity generally, throughout the British Empire, but the sum is very large.

BOSTON—CRADLE OF BOOKS

Boston, famed as the Cradle of Liberty, might equally well be termed the cradle of books; and in "Annals of American bookselling, 1638-1850," Henry Walcott Boynton brings to light many historical facts that support this belief. Mr. Boynton's book, which was written primarily for the observance of the 125th anniversary of John Wiley & Sons, publishers, and published by them, shows how Henry Dunster, first president of Harvard College, became the first printer and bookseller.

Jesse Glover started out to be the first printer in America, but he died on the voyage over and his widow married Henry Dunster. In addition to five

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children, Dunster acquired Glover's printing press and the stock of books which Glover brought over with him. Stephen Daye, commonly known as the first printer, was actually a locksmith. Daye, however, set up the press for Dunster and operated it for him for several years.

Printing presses were rare even in Europe at that time. The first press in Glasgow was set up only a year earlier than Dunster's. Neither Manchester nor Liverpool had printing presses until well along in the next century. The first book printed in America, the Bay Psalm Book, made a sensation in Europe, and twenty-two editions of it were printed in Scotland and eighteen in England.

Books were popular in the Bay State colony. Dunster donated part of his books to Harvard College, as did John Harvard, who gave his library of 300. Even the hardy Pilgrims welcomed books. The Elder Brewster left 400 books when he died in 1664, and the warrior Miles Standish managed to collect fifty during his life time. And in those days fifty books was a large number.

John Milton observed the number of scholars leaving England for the colonies, and nearly decided to come here himself. Paradise Lost came nearer to being written in Boston than most people realize.

That noted historian James Truslow Adams is taken to task by Mr. Boynton for saying that the colonists had no interest in the American Indian as a human being. Mr. Boynton finds that the second charter of Harvard College in 1650 provided for the education of both the English and the Indian youth. In 1660, there was a brick building known as the Indian College in Harvard Yard. In the collection of Rev. Dunster were numerous books and pamphlets devoted to the education of the Indians. As is well known, John Eliot devoted much of his life to putting the scriptures into Algonquin tongue, and in 1715 William Bradford, New York printer, issued a Mohawk prayer book.

Many other famous Boston printing and bookselling lore is included in Mr. Boynton's book. To mention a few, the volume describes: Judge Sewall as a bookseller; the story of the Franklins; the beginnings of Boston censorship and literary "booklegging," the distinguished and picturesque careers of John Usher, Samuel Green, John Duton and others; the burning out of thirty booksellers of Boston, all but one in the town, 1711; the beginning of Little, Brown & Co. in 1784, and the golden era of the Old Corner. This book is well worth the reading of Boston's present printers and publishers.

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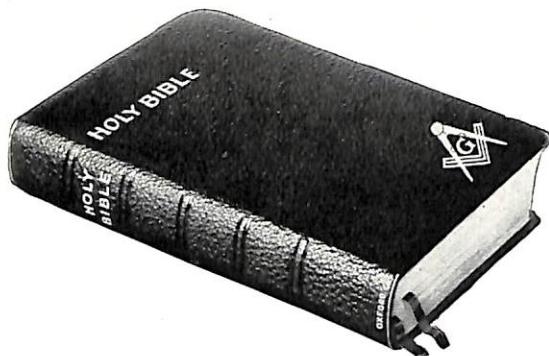
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